

A Review of the Pakistani Government's  
"White Paper": *Qādiyāniyyat—  
A Grave Threat to Islam*

Replies to Some Allegations

(4)

The True Islamic Concept of Jihad

**Mirzā Ṭāhir Aḥmad**



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*An English translation of  
the Friday sermon delivered by  
Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV<sup>ṛta</sup>  
on February 15, 1985  
at the Faḍl Mosque, London*

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## **The True Islamic Concept of Jihad**

*An English translation of the Friday sermon delivered in Urdu by Haḍrat Mirzā Ṭāhīr Aḥmad, Khalīfatul Masīḥ IV (rahmatullāh ‘alaiḥ), on February 15, 1985, at the Faḍl Mosque, London.*

Translated by: Pīr Waḥīd Aḥmad

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# Abbreviations



The following abbreviations have been used. Readers are urged to recite the full salutations when reading the book:

- sa**    *ṣal-lAllahu ‘alaihi wa sallam*, meaning ‘may the peace and blessings of Allah be upon him’ is written after the name of the Holy Prophet Muḥammad<sup>sa</sup>.
- as**    *‘alaihis salām*, meaning ‘may peace be upon him’ is written after the name of Prophets other than the Holy Prophet Muḥammad<sup>sa</sup>.
- ra**    *raḍi-Allāho ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’ is written after the names of the Companions of the Holy Prophet Muḥammad<sup>sa</sup> or of the Promised Messiah<sup>as</sup>.
- rta**    *raḥmatullāh ‘alaih*, meaning ‘may Allah shower His mercy upon him’ is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muḥammad<sup>sa</sup> or of the Promised Messiah<sup>as</sup>.





# System of Transliteration



This book uses the system of transliteration adopted by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th*, pronounced like *th* in the English word *thing*.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in *loch*.
- ذ *dh*, pronounced like the English *th* in *that*.
- ص *s*, strongly articulated *s*.
- ض *ḍ*, similar to the English *th* in *this*.
- ط *t*, strongly articulated palatal *t*.
- ظ *z*, strongly articulated *z*.
- ع ‘, a strong guttural sound, the pronunciation of which must be learnt by the ear.

- غ *gh*, a sound approached very nearly by *r* in the French *grasseye* and also the German *r*. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
- ق *q*, a deep guttural *k* sound.
- ء ’, a sort of catch in the voice.

Short vowels are represented by ‘a’ for — (like ‘u’ in ‘bud’); ‘i’ for — (like ‘i’ in *bid*); ‘u’ for — (like ‘oo’ in ‘wood’); the long vowels by ‘ā’ for — or — (like ‘a’ in ‘father’); ‘ī’ for — or — (like ‘ee’ in ‘deep’); ‘ai’ for — (like ‘i’ in ‘site’); ‘ū’ for — (like ‘oo’ in ‘root’); ‘au’ for — (resembling ‘ou’ in ‘sound’).

Please note that in transliterated words the letter ‘e’ is to be pronounced as in ‘prey’ which rhymes with ‘day’; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words, letter ‘e’ is lengthened a bit more it is transliterated as ‘ei’, to be pronounced as ‘ei’ in ‘feign’ without the element of diphthong; thus — is transliterated as ‘Kei’.

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

# Glossary of Important Terms



**Allah**—Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add *Ta‘ālā*, ‘the Most High’, when saying His Holy name.

**Adhān**—The formal call for Islamic Prayer.

**Aḥmadī Muslim or Aḥmadī**—A member of the Aḥmadiyyah Muslim Jamā‘at.

**Aḥmadiyyah Muslim Jamā‘at**—(Also Aḥmadiyyah) The Community of Muslims who accept the claims of Ḥaḍrat Mirzā Ghulām Aḥmad<sup>as</sup> of Qādiān as the Promised Messiah and Mahdī. The Jamā‘at was established by Ḥaḍrat Mirzā Ghulām Aḥmad<sup>as</sup>, and is now lead by his fifth *Khalīfah*, Ḥaḍrat Mirzā Masroor Aḥmad (may Allah be his help).

**Fatwā**—A legal opinion or ruling issued by an Islamic scholar.

**Ḥadīth**—A saying of the Holy Prophet Muḥammad<sup>sa</sup>. The plural is *aḥādīth*.

**Ḥaḍrat**—A term of respect used for a person of established righteousness and piety.

**Ḥuḍūr**—Your Holiness; His Holiness.

**Holy Prophet<sup>sa</sup>**—A term used exclusively for Ḥaḍrat Muḥammad<sup>sa</sup>, the Prophet of Islam.

**Holy Qur'an**—The Book sent by Allah for the guidance of mankind. It was revealed to the Holy Prophet<sup>sa</sup> over a period of twenty-three years.

**Imam**—The Arabic word for a leader. The head of the Aḥmadiyyah Muslim Jamā'at is also referred to as the *Imam*.

**Inshā' Allah**—An Arabic term meaning 'God willing'.

**Jamā'at**—*Jamā'at* means community. Although the word *Jamā'at* itself may refer to any community, in this book, *Jamā'at* specifically refers to the Aḥmadiyyah Muslim Jamā'at.

**Kalimah Shahādah**—The declaration of the Islamic faith: to bear witness that there is none worthy of worship except Allah, He is One, without any associate, and to bear witness that Muḥammad<sup>sa</sup> is His Servant and His Messenger.

**Khalīfah**—Caliph is derived from the Arabic word *Khalīfah*, which herein means the successor. *Khulafā'* is the plural of *khalīfah*. In Islamic terminology, the title 'righteous *khalīfah*' is applied to one of the first four *khulafā'* who continued the mission of Ḥaḍrat

Muḥammad<sup>sa</sup>, the Holy Prophet of Islam. Aḥmadī Muslims refer to each successor of the Promised Messiah<sup>as</sup> as Khalīfatul Masīḥ.

**Khalīfatul Masīḥ II**—Ḥaḍrat Khalīfatul Masīḥ II, Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad<sup>ra</sup>. He is also called Muṣṭah-e-Mau'ūd (the Promised Reformer) because he was born in accordance with the prophecy made by the Promised Messiah<sup>as</sup> in 1886 regarding the birth of a righteous son who would be endowed with special abilities, attributes, and powers.

**Khalīfatul Masīḥ IV**—Ḥaḍrat Khalīfatul Masīḥ IV, Mirzā Ṭāhir Aḥmad<sup>rta</sup> (1928–2003) was the fourth successor of the Promised Messiah<sup>as</sup>. He was a grandson of the Founder of the Aḥmadiyyah Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah<sup>as</sup>.

**Khilāfat**—The institution of successorship in Islam.

**Mahdī**— 'The guided one'. This is the title given by the Holy Prophet<sup>sa</sup> to the awaited Reformer of Latter Days.

**Maulavī and Mullah**—A Muslim religious cleric.

**Nabī**—*Nabī* means a Prophet.

**Promised Messiah**—The Founder of the Aḥmadiyyah Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad<sup>as</sup> of Qādiān, India, who made his claim in fulfilment of the

prophecies of the Holy Prophet<sup>sa</sup> regarding the coming of a Mahdī and Messiah from among the Muslims.

**Rasūl**—Messenger [of Allah].

**Ṣāhib**—A term of respect, similar to the diversity of English terms like *mister* or *sir*.

**Sūrah**—Arabic word for designating the chapters of the Holy Qur'an.

**Ummatī-Nabī**—*Ummatī* means one who follows the Holy Prophet<sup>sa</sup>. The term *Ummatī-Nabī*, therefore, means a follower Prophet, within the dispensation of the Holy Prophet<sup>sa</sup> and subservient to him in every way.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Gracious, the Merciful*

## Preface



A perfect example of the cruel treatment of the Aḥmadiyyah Muslim Jamā‘at by the government of Pakistan is the White Paper. This document, published by the government of Pakistan under the title *Qādiyāniyyat—A Grave Threat to Islam*, was written in support of the Federal ordinance dated April 26, 1984.

By publishing the White Paper, this ‘Islamic Republic’ has set aside all Islamic values and has done away with many basic human rights including religious social freedoms of the Aḥmadiyyah Muslim Jamā‘at. Using the White Paper as a crutch, the government of Pakistan claims that the beliefs of the Aḥmadiyyah Muslim Jamā‘at compel it to impose restrictions upon the Aḥmadī Muslims.

As far as the allegations and accusations made in the White Paper are concerned, they are a repetition of the same baseless allegations and accusations that the Aḥmadiyyah Muslim Jamā‘at has responded to in the past on the basis of the Holy Qur’an and the Aḥādīth.

Since much of our literature is currently being confiscated by the government of Pakistan, sincere seekers of truth may have difficulty finding the answers. This series

of Friday sermons present the response laid out by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV<sup>rtā</sup>, the then *Imam* of the Aḥmadiyyah Muslim Jamā‘at, to these allegations.

This response to the White Paper was first published in Urdu in 1985. Its English translation is being published now. This sermon was delivered on February 15, 1985 at the Faḍl Mosque, London, and deals with the true Islamic concept of *jihad*.

The translation of this Friday sermon was done by Pīr Wahīd Aḥmad and revised by Dr. Nasīm Rehmatullāh and Arshad Aḥmadī. The translation team of Aḥmadiyyah Muslim Jamā‘at USA, headed by Munawar Ahmad Sa‘eed, under the direction of Vakālat-e-Taṣnīf London, finalized this series of Friday sermons for publication. Important contributions in finalizing the document were made by Jaleel Akbar and many other team members. May Allah bless them all. *Āmīn*.

Please note that in referencing the Holy Qur’aṇ, we have counted ‘In the name of Allah, the Gracious, the Merciful’ as the first verse of the Chapter in which it appears.

We pray to God that this message will reach all people who have a genuine desire to study these issues. May Allah make this a source of guidance for them. *Āmīn*.

**Munir-ud-Dīn Shams**  
Additional Vakīl-ut-Taṣnīf  
London, UK, April 2006



# About the Author



ḤAḌRAT MIRZĀ ṬĀHIR AḤMAD<sup>rta</sup> was born in Qādiān, India, in 1928 to Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad<sup>ra</sup> and Ḥaḍrat Maryam Begum<sup>ra</sup>. He received his early schooling in Qādiān. After graduating from the Aḥmadiyyah Missionary College, Rabwah with distinction, he obtained an honours degree in Arabic from Punjab University.

In 1955, he visited England for the first time with his father, who suggested that he remain behind to improve his knowledge of the English language and European social habits. He secured admission at the School of Oriental and African Studies (SOAS), University of London, where he remained for two and a half years. By the end of 1957, Ḥaḍrat Mirzā Ṭāhir Aḥmad<sup>rta</sup> had seen most of Western Europe. He traveled extensively in England, Ireland, Scotland, and Wales.

The experience that he gained during these years would play a crucial role later in his life, when administering his great responsibilities as Khalīfatul Masīḥ IV, the fourth Head of the Aḥmadiyyah Muslim Jamā‘at. He was

elected to this office in 1982, one day after the demise of his predecessor, Ḥaḍrat Mirzā Nāṣir Aḥmad<sup>rtā</sup>.

The anti-Aḥmadiyyah ordinance of April 1984, promulgated by General Zia-ul-Ḥaq, compelled Ḥaḍrat Mirzā Ṭāhir Aḥmad<sup>rtā</sup> to leave Pakistan. He decided to migrate to England where he established his transitory base in exile. Within a few years, he trained and organised thousands of volunteers to help him discharge his global responsibilities. Of all his achievements in England, MTA international is one of the greatest. Through MTA international (Muslim Television Aḥmadiyyah), numerous training programs are televised twenty-four hours a day. His activities since departure from Pakistan helped proliferate and spread the Aḥmadiyyah Muslim Jamā‘at to over 150 countries of the world.

Apart from a religious leader, he was also a homeopathic physician, a prolific writer, a gifted poet, and a sportsman.

Ḥaḍrat Mirzā Ṭāhir Aḥmad<sup>rtā</sup> passed away on April 19, 2003 at the age of 74. He is succeeded by Ḥaḍrat Mirzā Masroor Aḥmad (may Allah be his help), the present Head of the Aḥmadiyyah Muslim Jamā‘at.

# The True Islamic Concept of Jihad

After reciting *tashahhud*, *ta'awwudh*, and *sūrah al-Fātiḥah*, Ḥuḍūr<sup>ta</sup> recited the following verses of the Holy Qur'an:<sup>1</sup>

إِذْ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَاهِمُونَ وَرَأَى اللَّهُ عَلَى  
تَضَرُّعِهِمْ لَقْدِيرًا  
وَالَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ أَلَّا أَنْ يَقُولُوا  
رَبُّنَا اللَّهُ وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ  
بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتُ وَمَسَاجِدُ  
يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيُنْصَرَكَ اللَّهُ مَنْ  
يَنْصُرْكَ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۝

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1. Permission to *fight* is given to those against whom war is made, because they have been wronged—and Allah indeed has power to help them—

Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah'—And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty—

(*al-Ḥajj*, 22:40–41)

Ḥuḍūr<sup>rtā</sup> said:

### **Allegations of Abrogating Jihad<sup>2</sup>**

In the booklet, published by the government of Pakistan<sup>3</sup>, one of the many accusations made against the Promised Messiah<sup>as</sup> is that (God forbid) he was a tree planted by the British—implying that the Aḥmadiyyah Muslim Jamā‘at is an organisation that was established by the British government. I addressed the members of the Jamā‘at concerning one aspect of this accusation in the preceding sermon. Now I will discuss some other aspects.

Along with this allegation, it has been alleged that the Promised Messiah<sup>as</sup> abrogated *jihad*. The argument has been made that he was raised by the British government for objectives which included the abrogation of *jihad*. Since the Promised Messiah<sup>as</sup> has stated repeatedly in his writings that he is abrogating *jihad*, it is argued in the White Paper that he stood up as a representative of the British to fulfil their objectives.

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2. The literal translation of the Arabic word ‘*jihad*’ is ‘striving’.

3. The reference is to: *Qādiyāniyyat—A Grave Threat to Islam*, 1984. This document is commonly referred to as the White Paper.

### **The Promised Messiah<sup>as</sup>—A Great Mujāhid of Islam**

If this argument is to be analysed accurately, there are certain issues which must be resolved. Firstly, if the Promised Messiah<sup>as</sup> announced the abrogation of *jihad* for the sake of achieving British objectives, then what were those objectives, and how were they fulfilled in him? Secondly, under what circumstances did the Promised Messiah<sup>as</sup> announce the 'abrogation of *jihad*'? What dangers surrounded the political situation of the British government at the time, such that they desired the abrogation of *jihad*? There are still other aspects that I have noted point by point in my mind. *Inshā'Allah*, I will shed some light on all of them.

The first thing that needs to be considered is that if the government wanted to make the Promised Messiah<sup>as</sup> abrogate *jihad*—and it thereby wanted to prevent Muslims from engaging in *jihad*—then it would not have asked him to simultaneously make such claims that earned the enmity of the entire nation. There were times when scholars were lauding him, saying that the Muslim world—from the passing of the Holy Prophet<sup>sa</sup> to the present—has never seen one who has strived for the cause of Islam like him. Then he made claims that suddenly turned the tables, and even friends turned into enemies. Blood relatives turned bloodthirsty. With a single claim in a single night, a change occurred that left the Promised Messiah<sup>as</sup> in a situation in

which he appeared not to have a single sympathiser in the entire world.

If the British did force the Promised Messiah<sup>as</sup> to make such claims, then how realistic could their expectations possibly be that people would actually listen to him? This amounts to saying that the British appointed the Promised Messiah<sup>as</sup> for the abrogation of *jihad*, yet they asked him to make claims that resulted in a situation where even people who had minimal contact with him were turned against him.

Such a contradictory argument can possibly be conceived by people who are involved in the vehement opposition of Aḥmadiyyat, but no rational person in the world can agree with it. It amounts to saying that the British had their own god killed<sup>4</sup> through the hands of the Promised Messiah<sup>as</sup>. Simultaneously, by causing the Promised Messiah<sup>as</sup> to make a claim of *ummati* [within the followers of the Holy Prophet<sup>sa</sup>] Prophethood, they caused all Muslims to become his enemies. Also by allowing him to make unconventional claims regarding the life of Bābā Nānak, they turned the entire Sikh population that lived in his own Punjab into his enemies. They turned the entire Āryā Samāj into his enemies, along with all the followers of

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4. This is a reference to Christianity's deification of Jesus Christ<sup>as</sup> and the Promised Messiah's<sup>as</sup> claim that Jesus<sup>as</sup> died a natural death.

Sanātan Dharm. They also asked him to make claims that were considered unfavorable by the Buddhists, and the Zoroastrians. The Promised Messiah<sup>as</sup> challenged the traditional ideas of every religion in the world. He was made to say something that tasted bitter to everyone. The world has never seen such a claimant; everything he says is considered bitter and painful by all, yet his objective is to make people follow him. Such people are never seen, with the exception of Prophets.

If one studies history in the light of the Holy Qur'an then one sees that except in the case of Prophethood, a person never stands up to call the world to his message while making claims which all the people consider unacceptable. The bitterest of all claims is that one should say, 'God has sent me.' When one makes such a claim, strangers, let alone comrades, walk away. Yet, the British supposedly forced the Promised Messiah<sup>as</sup> to make claims that were considered totally unacceptable by his contemporaries and still expected that he would be capable of abrogating *jihad* in a way that all Muslims would immediately give up the idea of *jihad*, and all the headache of the British government would be relieved. All of Britain's problems were to be solved since Mirzā Ṣāḥib<sup>5</sup> made his declaration. Some people may be prepared to

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5. This is a reference to the Promised Messiah<sup>as</sup>, whose personal name is Mirzā Ghulām Aḥmad<sup>as</sup>.

accept such a contradiction, but no sensible person could believe it.

### **Historical Background of the British Occupation of India**

What conditions would cause the British to be fearful? Let us take a look at some of these potential scenarios in relation to their political background. When the British entered India and consolidated their rule, what was the condition of the Muslims at the time? What power could make the British fearful? Maulavī Masūd ‘Ālam Nadvī writes in reference to this period:

At that time, Punjab was ruled by the Sikhs. The respect and honour of Muslim women was not safe anymore. Killing them was permissible although slaughtering of a cow was forbidden. Mosques were being used as stables. In short, there was a flood of brutal excesses that was sweeping away the Muslim population of the Five Rivers<sup>6</sup>. While the eyes saw everything, the strength to stop this tragedy had totally dissipated. (*The First Movement in India*, p. 45)

India was alive in name, but its ability to act was in a state of paralysis. Muslims, from north to south, could not even proclaim the sanctity of their fellow Muslim brethren’s blood, let alone fight against those who had violated its

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6. i.e., the Punjab



sanctity. According to these enemies of Islam spilling the blood of a cow was forbidden, but spilling the blood of Muslims was permitted. They violated the honor of Muslim women. No Muslims stood up to protect the honour of their mothers, sisters, and daughters, until the British saved them. When British rule came, it brought peace to the Muslims. Why would the British, who had established the government in Delhi, be afraid of Muslims, when Delhi itself was celebrating? All of the Hindu states had already been freed from the Muslim government, and the Muslims were being targeted from all sides with injustice and oppression. These Muslims had no power to defend themselves. A trading company had snatched the rule away from them. Were the British afraid that these Muslims would destroy them?

How could this presumed *jihad* make sense? Think about it. When the British came, they got rid of the cruel treatment that was brought on by the Sikhs and saved the Muslims from the oppression of the Hindu Rājās and the Marhattās<sup>7</sup>. Would the Muslims suddenly get up and start saying that now that you have saved us, we will set you straight, punish you for saving us from our former oppressors? Was this their concept of *jihad*? Please, be sensible. What is really being suggested? How can these people look the world in the eyes and justify what amounts

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7. One of the Hindu ruling dynasties.

to saying: 'We wanted to fight against the British, who saved us from the oppression of the Sikhs, but we did not fight them because they raised one of our enemies to abrogate *jihad*.' Can anyone accept such nonsense?

### **A Protest Against the Perverted Concept of Jihad**

The third aspect of this question is what type of *jihad* the Promised Messiah<sup>as</sup> forbids. There are many aspects of *jihad*; for example, there is 'striving' by the sword, 'striving' by sacrificing one's time, and 'striving' for Islam's propagation, etc. It is a vast subject. Which *jihad* has been forbidden by the Promised Messiah<sup>as</sup>? Did he forbid the true Islamic concept of *jihad* or the distorted concept of *jihad* in people's minds? Listen to his own words, and ponder over what the Promised Messiah<sup>as</sup> is forbidding, and what he is calling permissible.

Before I read an excerpt from the writings of the Promised Messiah<sup>as</sup>, let me describe the background of the Christian priest who is mentioned in these writings. At the time, the priests, particularly the ones who had converted from Islam, were making severe attacks on Islam. They were saying that Islam ordains *jihad* with the sword. They were urging the British government to completely destroy the Muslims, not leaving any power in them to rise. This was a period when Christian priests were inciting the British against the Muslims with respect to their belief in

*jihad*, even though there was no thought of *jihad* among the Muslims. When I explain to you the state of the Muslims, their thinking, and their pleas to the British, you will be very surprised.

The propaganda about *jihad* was a unilateral aggression by these priests, which is the proof of their hostility against Islam. These priests wanted to crush the Muslims in India, and they wished that the power of the Hindus be strengthened.

The Hindus did the same thing by repeatedly advising the British that the Muslims posed a real danger. The Hindus asked the British to completely annihilate the Muslims, who had already been crushed. They wanted to completely remove the idea of rising from the hearts of the Muslims. It was in response to the accusations of Reverend 'Imād-ud-Dīn, the former *imam* of the Jāmia Mosque, Āgra, that the Promised Messiah<sup>as</sup> writes:

There is no falsehood or accusation greater than the allegation which this critic has made that the Qur'ān incites to *jihad* without any necessary conditions. The Holy Qur'ān only allows fighting with those who stop God's people from believing in Him, entering in His faith, carrying out His commandments, and worshipping Him. It commands us to fight against such people who fight against Muslims without any reason, turn believers out of their homes and lands, make people enter their faith by force, attempt to nullify the religion of God, and stop people from

becoming Muslims. These are the people who incur the wrath of God... and the believers are obliged to fight them if they do not desist. (*Nūr-ul Ḥaq*, part 1, p. 45)

### **The Dangers of the Perverted Concept of Jihad**

This is the ‘abrogation’ of *jihad* by the Promised Messiah<sup>as</sup>. Now listen some more about what has been forbidden, and against whom the Promised Messiah<sup>as</sup> raised the flag of *jihad*. Let it be understood that it was the wrong concepts of certain ignorant scholars and priests against which he raised his voice. Islam was going to gain little due to the false beliefs of these scholars because Muslims had no power to fight, but they were surrounded by considerable danger on all sides. The Promised Messiah<sup>as</sup> writes:

Glory be to God! How truly inspired by the spirit of the Prophets and the righteous were those who behaved like humble, weak babies when commanded in Mecca not to resist evil even if they were cut to pieces, acting as if their hands and arms possessed no strength. Some of them were killed in the following manner: two camels were made to stand close to each other, while each of the victim’s legs were tied to the camels. Then, the camels were made to run in opposite directions. The victims were immediately torn apart just as a carrot or radish is split open.

Unfortunately, the Muslims—and the *maulavīs* in particular—ignore all these events and think of

the whole world as their prey. Many *maulavīs* are just like a hunter who moves stealthily towards a deer he is stalking in the forest, shooting his gun at precisely the right moment. They know nothing about compassion for humanity. According to them, it is an act of Islamic virtue to fire a pistol or gun at an innocent person. Where are those who will act like the Companions<sup>ra</sup> of the Holy Prophet (may peace and blessings of Allah be upon him) and remain patient while suffering torture? Has God commanded us to capture complete strangers and cut them to pieces or to shoot them without reason or proof of an offence? Can a religion be from God if it teaches that you can enter Paradise by killing His blameless and innocent creatures—to whom you have not even delivered the message? Is it not shameful that a complete stranger should be unjustly killed while occupied in his daily affairs, thus widowing his wife, making his children orphans, and turning his house into a funeral parlour? Which *ḥadīth* or verse of the Holy Qur'an authorizes such behaviour? Is there any *maulavī* who can respond? Foolish people hear the word *jihad*, and make it an excuse for the fulfilment of their own selfish desires. (*Government Angreizi aur jihad*, p. 12–13)

### **The Conditions for Fighting With the Sword Are Missing**

This is the concept of *jihad* that has been forbidden by the

Promised Messiah<sup>as</sup>. Who is there from among the scholars who would call it permissible even today? They are only making false accusations. What the Promised Messiah<sup>as</sup> forbids are the notions of the opponents themselves; but these notions are surfacing now. At that time, they used to confer in secret, and as far as the British government was concerned, they stated the exact same concept of *jihad* that the Promised Messiah<sup>as</sup> stated. I will soon read some excerpts regarding this subject, and then you will realise what kind of opponents the Promised Messiah<sup>as</sup> had to deal with. It is not without reason that God chooses His elect and loves them. In fact, He tries them with extreme hardship and adversities. They deal with the worst oppressors, but they exhibit patience. Only then are they considered holy and pure with God and are counted among those who are loved by Him. The Promised Messiah<sup>as</sup> states:

فَرَفَعَتْ هَذِهِ السُّنَّةُ بَرَفَعِ أَسْبَابُهَا فِي هَذِهِ الْأَيَّامِ

Because the conditions for the *jihad* with the sword do not currently exist, the *jihad* with the sword is not permissible these days. (*Ḥaqīqat-ul-Mahdī*, p. 19)

He continues:

وَأَمْرُنَا أَنْ نَعُدَّ لِلْمَكَافِرِينَ كَمَا يَعْدُونَ لَنَا وَلَا نَرْفَعِ الْحُسَامَ  
قَبْلَ أَنْ نَقْتُلَ بِالْحُسَامِ

And we are so commanded that we prepare ourselves against the disbelievers as they do against us, or we treat the disbelievers in the same manner as they do to us. And until they draw the sword against us, we too should not draw the sword against them. (*Ibid.*, p. 28)

Then he states:

In this age, *jihad* has taken a spiritual form. And *jihad* in this age demands that we strive in raising the Islamic *kalimah*<sup>8</sup>. (Letter of the Promised Messiah<sup>as</sup> to Ḥaḍrat Mīr Nāṣir Nawāb Ṣāhib, *al-Badr*, Qādiān, August 14, 1903, also quoted in *Risālah Durūd Sharīf*, by Maulānā Muḥammad Ismā‘il, p. 26)

The Promised Messiah<sup>as</sup> has not abrogated any form of Islamic *jihad* except the concept of *jihad* that had been coined by the scholars themselves. It is forbidden to engage in this *jihad*, until such a time that the conditions of *jihad* are fulfilled. This injunction refers only to one form of *jihad* that is forbidden when requisite conditions are missing.

### **The Field of Propagation is Open**

As far as the wider subject of *jihad* is concerned, *jihad* in

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8. This is the Creed of Islamic faith, *lā ilāha illAllāh Muḥammadur Rasūlullāh*, meaning: 'There is none worthy of worship except Allah, Muḥammad<sup>sa</sup> is a Messenger of Allah.'

itself can never be abrogated. It will definitely continue forever in a form that a believer can perform it. Therefore, the Promised Messiah<sup>as</sup> writes further:

Spread the meanings of the Islamic *kalimah*, give answers to opponents, spread the beauties of the Islamic faith in the world, and manifest the truthfulness of the Holy Prophet<sup>sa</sup> to the world. This is *jihad*, until such a time that God shows another form in the world. (*Ibid.*)

It means that this second form of *jihad* is not forever. The second form means that when the enemy of Islam uses force against religion, you will be given permission for such *jihad*. But until such a time when this form is clearly needed, there are other forms of striving [*jihad*]. The Promised Messiah<sup>as</sup> writes:

I have come to you with an order: *jihad* with the sword has ended from this time forward, but the *jihad* of purifying your souls must continue. I do not say this of my own accord. This is indeed the will of God. Recall the *ḥadīth* from *Ṣaḥīḥ al-Bukhārī* which honours the Promised Messiah by saying *yaḍa-‘ul-ḥarb*. That is to say, when the Messiah comes he will put an end to religious wars. (*Government Angreizi aur jihad*, p. 15)

Thus, it is the commandment of the Holy Prophet<sup>sa</sup> himself.



## **The Concept of Jihad that Contradicts the Holy Qur'an**

The Promised Messiah<sup>as</sup> writes on p. 10 of *Toḥfah-e-Qaiṣariyyah*:

The second principle for which I have been appointed is the reform of the incorrect concept of *jihad* that is widespread among some ignorant Muslims. So God has made me understand that the prevailing concept of *jihad* is opposed to the Qur'anic teachings. Fighting commanded in the Holy Qur'an, was more sensible than the fighting of Moses<sup>as</sup>, and possessed greater attraction than the warring of Joshua. It was based on the fact that those who took up swords unjustly, murdered Muslims without cause, and took oppression to extremes, be killed by the sword. (*Toḥfah-e-Qaiṣariyyah*, p. 10)

This is the interpretation of that Qur'anic teaching, which is found in the noble verse that I recited before this sermon. Is there any religious scholar who can disprove this point even today? Can they demonstrate any reason to disagree?

Our opponents knowingly attribute a hypothetical and incorrect statement to the Promised Messiah<sup>as</sup>, although they have read his books themselves. They conceal several aspects of his beliefs, and portray the Promised Messiah<sup>as</sup> as having been appointed by the British for the abrogation of *jihad*. They say that if he had not been raised by the British, the British could have been wiped out, and the Muslims

would have crushed the British Empire if the Promised Messiah<sup>as</sup> had not forbidden them from *jihad*.

### **The Duplicity of the Scholars**

Now, listen to the condition of the scholars who are eager to make this accusation today. There is no doubt that during the time of the Promised Messiah<sup>as</sup> they used to secretly express the same views as they do today. They would say one thing to the British government, and as far as the rest of the world was concerned, they would say something completely different.

Maulavī Muḥammad Ḥusain Batālvī, who was the greatest enemy of the Promised Messiah<sup>as</sup> and who criticised his interpretation of *jihad*, writes:

The Muslims who participated in the rebellion of 1857 were great sinners. According to the commandment of the Qur'an and the ḥadīth, they were rioters, rebels and of bad character. (*Ishā'atus-Sunnah*, vol. 9, no. 10)

He further writes:

To fight the British government or to provide any help to those who fight it (even if they are their own Muslim brothers) is obviously a rebellion and is forbidden. (*Ibid.*)

He also writes in his book *Iqtisād fī masā'il al-jihad*, on p. 16:

It is clear from these arguments that India, despite being under the rule of a Christian government, is a 'land of peace.' It is not permissible for any king—be he an Arab or a non-Arab, whether he is the Mahdī from Ṣūḍān or Ḥaḍrat Sultan Shāh of Iran, or even if he is the Amīr of Khurāsān—to fight them in the matter of religion.

For people who were citizens of the country, it was already incumbent to obey the king or the government of the time. But Maulavī Muḥammad Ḥusain Batālvī is passing his verdict for other countries as well. According to him, some of you may be living outside the sphere of the British government, but it is forbidden even for you to fight the British government. He writes:

It is forbidden for the Muslim world to oppose and rebel against the British government. (*Ishā'at-us-Sunnah*, vol. 6, no. 10:187)

Even in this age there is no possibility of a religiously justifiable *jihad*, since there is no *imam* of the Muslims with the required traits and conditions. (*al-Iqtisād-e-masā'il al-jihad*, p. 42)

Who is your *imam* today? Is it necessary to have a military government for this type of leadership? When did God establish leaders in the religious world through the agencies of military governments? Maulavī Muḥammad Ḥusain

Batālvi continues:

At this time, neither is there a leader of the Muslims with the requisite traits and conditions of leadership, nor have they the numerical strength with which they can hope to conquer their opponents. (*Ibid.*)

Sir Syed Aḥmad Khān said about the people who participated in the rebellion of 1857:

This was an illegitimate act of the rebels. It had nothing to do with Islam. (see *Risālah Baghāwat-e-Hind* for details)

Ḥaḍrat Syed Aḥmad Razā Khān Brelvī, *imam* of the Breilvī sect, writes:

India is a ‘land of peace.’ It is not correct to call it a ‘land of conflict.’ (*Nuṣrat-ul-Abrār*, Lahore, p. 129)

### **Prohibition of Fighting the British Under Islamic Law**

Ḥaḍrat Syed Aḥmad Brelvī Shahīd—who fought in a *jihad*, and advanced towards the Frontier Regions<sup>9</sup> with the intention of *jihad*, and also fought the Sikhs—was a holy person whose heart bore honour for the Muslims. But as far as the British government was concerned, let us hear about it in the words of his biographer, Muḥammad

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9. In this booklet the term Frontier Region refers to the North Western Frontier Province of India (now Pakistan) and contiguous regions of Afghanistan.

Ja'far Thānisary. He writes in *Sawāneh-e-Aḥmadī Kalān*, on p. 71:

Someone asked him: Are the British not the deniers of Islam who rule this country? Can't you fight them and take India back? He said:

Although the British government denies Islam, it does not oppress or carry out excesses against the Muslims. Nor does it stop them from their obligatory religious duty and worship. We do our propagation in their country openly and spread our faith. It never forbids them. Our main mission is the spreading of God's Unity and the rekindling of the way of the Leader of the Messengers<sup>sa</sup>. If we do whatever we like in this country, then how can we carry out *jihad* against the British government and shed blood on both sides without justification?

After listening to this cogent answer the questioner kept silent and understood the real purpose of *jihad*. (*Sawāneh-e-Aḥmadī Kalān*, p. 71)

But even to this day, the opponents of Aḥmadiyyat do not understand this point. 'Allām'ah Shiblī Nu'mānī states:

Since the golden age of the Messenger of God<sup>sa</sup> until today, it has been the principle of the Muslims that whichever government they live under, they remain loyal and obedient to it. It was not only their action, but also the teaching of their religion which is both implied and clearly mentioned in the Holy Qur'an,

the Ḥadīth, and the *Fiqah* [Islamic jurisprudence].  
(*Maqālāt-e-Shiblī*, vol. 1, p. 171)

Khwājah Ḥasan Nizāmī states:

The principle of *jihad* is known to every child in our midst.

Meaning, as long as the British government was there, every child knew the same principle that the Promised Messiah<sup>as</sup> used to state. But ever since the government departed, the entire principle has changed. Now, every child is told something entirely different. What was it that every child used to know? Khwājah Ṣāhib states:

They know that when disbelievers interfere in religious matters and the just *imam*, who has the complete means of waging a war, passes the verdict to fight, then fighting becomes obligatory on every Muslim. But the British neither interfere with our religious affairs, nor do they carry out any excesses in any other matter which can be called oppression. Nor do we have the means to wage war. In such a situation, we would never listen to anyone and will not put our lives in danger. (*Risālah Sheikh Sanūsī*, p. 17, by Khwājah Ḥasan Nizāmī)

### **Muslim Leaders Were Faithful to the British**

Some of the present day enemies of Aḥmadiyyat were also forced to make this acknowledgment. Malik Muḥammad

Ja'far wrote a book entitled, *Aḥmadiyyah Taḥrīk*, in which he writes:

In the time of Mirzā Ṣāḥib, his powerful enemies such as Maulavī Muḥammad Ḥusain Batālvī, Pīr Mehr 'Alī Shāh Golarhvī, Maulavī Thana'ullāh, and Sir Syed Aḥmad Khān, were all just as loyal to the British as was Mirzā Ṣāḥib. For this reason, the literature that was prepared at that time against Mirzā Ṣāḥib, does not point out that Mirzā Ṣāḥib has taught people to remain pleased with slavery. (*Aḥmadiyyah Taḥrīk*, p. 243, published by Sindh Sāger Academy, Lahore)

Therefore, even certain opponents have accepted the fact that the Muslim scholars have passed through two periods: the first was the period of the British government, and the second was subsequent to their departure. During the time of the Promised Messiah<sup>as</sup> they presented principles different from now. All the scholars were presenting the same principles that were being stated by the Promised Messiah<sup>as</sup>. But today, their principles have completely changed. They have turned their faces from the East to the West.

### **Fatwā About India being the Land of Peace**

There are many references, but I will now finish with the most recent ones. Shorish Kāshmīrī, who was one of the bitter enemies of the Aḥmadīs, was forced to admit in his

book, *Syed 'Aṭāullāh Shāh Bukhārī*, that:

Verdicts were obtained—from Jamāl-ud-Dīn Ibn 'Abdullāh Sheikh 'Umar of the Ḥanafites and a Muftī of Mecca, Aḥmad Bin Zehnī of the Shā'fites and a Muftī of Mecca, and Ḥusain bin Ibrāhīm of the Mālīkites and a Muftī of Mecca in which it was declared that India was a 'land of peace'. (*'Aṭāullāh Shāh Bukhārī*, p. 131)

Is there any doubt left about this point? Will any *maulavī* speak up?

Maulavī Maudūdī in *Haqīqat-e-Jihad* and also in his other books has given such teachings about *jihad* that no sensible Muslim can imagine attributing them to the *jihad* of the Holy Prophet<sup>sa</sup>. The one who is the most militant in his ideas regarding *jihad* is Maulavī Maudūdī. He has passed away, but it is his followers who profess these views.

Maulavī Maudūdī writes in part one of his book, *Sūd*, about the India of the Promised Messiah's<sup>as</sup> time:

India at the time was undoubtedly the 'land of conflict'. (*Sūd*, part 1)

He is not calling it the 'land of peace'. At what time was India the 'land of conflict'?

When the British government was trying to erase the Muslim Empire. (*Sūd*, part 1, p. 24)



This is exactly the teaching of the Aḥmadiyyah Muslim Jamā'at. That when an aggressor attacks first, then we should fight him. We should defend our honour, we should protect our property, we should protect our religion, and we should not lay down our weapons, even if every single child is cut down. This is when war is waged in the land. At such a time, every defence can be called an Islamic *jihad*. Maulavī Maudūdī says the same thing:

At that time it was obligatory upon the Muslims that either they sacrificed their lives in defence of the Muslim Empire; or in failing this, they should have migrated from here. But when they were overpowered and the British government was established, the Muslims—by virtue of the freedom of action under their own personal law—decided to stay here. So this land no longer remained a land of conflict. (*Ibid.*, p. 77–78, footnote, published by Maktabah, Jamā'at-e-Islami, Lahore)

### **Preaching Is Jihad**

At the time of the International Islamic Relations Conference in 1385 A.H., His Excellency, King Faiṣal, said:

O respected brothers; you have all been called to raise the standard of *jihad* in the way of God. *Jihad* is not only the carrying of a rifle or waving of a sword; but, *jihad* is the inviting of people towards the Book of God and the Traditions of the Chosen Messenger, and

to act upon them, and to remain steadfast in spite of all adversities and difficulties. (*Umm-ul-Qurā*, Mecca, April 24, 1965)

### **It is Forbidden to Disrupt a Just Government**

Then King Faiṣal states:

They [Muslims who live under non-Muslim governments] are obligated to obey the commandments of religion and God and they should discharge them. We never tell these brothers that they should stand up and rebel against the organisations of their governments. However, they should all together, and according to their intentions, take the Book of God and the Traditions of the Prophet as judge. They should live in peace with these governments that provide security to them. They should not become the breakers of the law in their land or elements that cause evil. (*Ibid.*)

### **No Trace of Duplicity or Hypocrisy in Aḥmadiyyat**

Where are the scholars who call the Promised Messiah<sup>as</sup> a denier and abrogator of *jihad*, and God forbid, one who flattered the British and made strenuous efforts to support them? He was saying the same things in this regard that the scholars of his time were saying. The Promised Messiah<sup>as</sup> said the same thing to his own followers that he said to others. He said the same thing to the British that he said to

his own Jamā'at. There was no duplicity or dishonesty in him or in his Jamā'at; whatever concept of *jihad* he proclaimed, he observed it himself. He did not pay mere lip service to this concept of *jihad*. Rather, he spent his entire life with his entire being, following this *jihad*, and admonishing the entire Jamā'at about it. While these scholars accuse him for praising Queen Victoria and for calling her the shade of peace, is there anybody else who sent the message of Islam to Queen Victoria? The Promised Messiah<sup>as</sup> boldly invited the Queen to embrace Islam, while he criticised Christianity, calling it a dead and false religion. This was the Queen on whose empire the sun never set. On the one hand the Promised Messiah<sup>as</sup> praised her justice, but on the other hand, he invited her to accept Islam.

### **The Promised Messiah<sup>as</sup> Raised the Banner of True Jihad Against Christianity**

Now let us look at the other scholars. They considered India the 'land of peace', while the farsightedness of the Promised Messiah<sup>as</sup> perceived it as the 'land of conflict'. This is a result of his true insight into the concept of *jihad*. He knew what *jihad* truly was. *Jihad* cannot be ordained in the 'land of peace'. *Jihad* can only be ordained in a 'land of conflict'. But in what sense was this the case? The Promised Messiah<sup>as</sup> explains himself:

This place is a battleground against priests; therefore, we should never sit idle. But remember that our battle must be in a similar manner to theirs. We must come out with the same weapons that they are using; and that weapon is the pen. This is the reason why God has called this humble one the ‘King of the Pen’ and has named my pen, the “Sword of ‘Alī”. The secret is that this period is not meant for waging a physical war but is rather the age of the pen. (*Malfūzāt*, vol. 1, p. 232)

Addressing Queen Victoria, he states:

O Honourable Queen, I am surprised that you deny the religion of Islam, despite your grace, knowledge, and insight... (*Ā’imā-e-Kamālāt-e-Islam*, p. 530)

Is this the language of a flatterer? If the enemies of the Promised Messiah<sup>as</sup> were not flatterers, then why did they not use such words?

...Why don’t you use that insight to ponder over Islam that you use to attend to the affairs of the empire? Don’t you see even now that the sun has risen after intense darkness? Know—and may God help thee—that only the religion of Islam is the sum of all lights. It is the source of rivers and an orchard of fruits. All religions are only fragments of it. I pray that you see its beauty, be among those who are given its provisions with abundance, and eat of its gardens. Verily, only this faith is living. It combines diverse blessings and manifests divine signs, which

command unto goodness and forbid evil. Anyone who opposes it or disobeys it is bound to remain hopeless. O Honourable Queen, God has graced you handsomely with worldly blessings. So take interest in the kingdom of the Hereafter, seek repentance, and obey that One and Unique God Who has neither son nor partner in His Kingdom. So praise His Greatness. Do you seek deities beside Him who cannot create anything because they are created themselves? So if you are in any doubt, then come. I am prepared to show you the signs of His truthfulness. He is with me in every situation. When I call unto Him, He answers my prayers, and when I cry unto Him, He comes to my aid. When I beg of Him for His succour, He helps me. And I am sure that He will always help me at every stage and will not let me be lost. Would you like to see the manifestation of my signs and truth for fear of the Day of Recompense? O Queen, repent! Repent and hear so that God may bless your possessions and whatever you own, and that you be amongst those upon whom God casts His eye of grace. (*Ā'īnā-e-Kamālāt-e-Islam*, p. 530–533)

### **Acclaim For the Valorous Jihad of the Promised Messiah<sup>as</sup>**

These are the words of the Promised Messiah<sup>as</sup>, and this is his concept of *jihad*, and his action upon it. You will not find a single voice among the religious scholars of that time who had the courage to address Queen Victoria without flattery. The word 'repent' amounted to a bombshell for the

Empire of that day. These are magnificent words, in which the Queen has been invited to Islam in very clear language. She has been asked to repent from that false religion and has been called towards Islam. This is that spirit of *jihad* whose essence the Promised Messiah<sup>as</sup> understood. As a result, he led his Jamā‘at on the path of an eternal *jihad*, so that the days and nights—in fact our every moment—became a *jihad*.

A well known Pakistani historian, Sheikh Muḥammad Akram, writes in his book:

Of the Muslims of the world, it was the Aḥmadis...who understood the reality that although it was the time of political decline for the Muslims, the Muslims could avail of the opportunity—that was new in the history of religions—to preach in the Christian empires because of the freedom and maximum advantage could be gained from it. (*Mauj-e-Kauthar*, p. 187)

He also states:

Muslims in general only pay lip service to *jihad* with the sword. They neither carry out the *jihad* practically nor perform the *jihad* of preaching. But the Aḥmadis...consider the other kind of *jihad*—that is, the *jihad* of preaching—a religious obligation, and have met considerable success in this regard. (*Ibid.*, p. 179)

## **Two Sides of the Coin—Duplicity of Maudūdīyyat**

Finally, I will present a comparison of the concepts of *jihad* between the Promised Messiah<sup>as</sup> and Maulavī Maudūdī.

First of all, the scholars who oppose the Aḥmadiyyah Muslim Jamā‘at have two distinctive concepts. What they used to say during the days of British Empire is completely different from what they say now when that government has gone. It is as if they have two yardsticks for everything. They attribute such a dreadful concept of *jihad* to the Holy Prophet<sup>sa</sup> that any honourable Muslim is deeply pained to hear it. Their concept of *jihad* is unhealthy. Maudūdī's group is in the forefront of accusations and finger-pointing at the Promised Messiah<sup>as</sup>. But before I present the concept of *jihad* of Maulavī Maudūdī in his own words, I will present an excerpt from Major Osborn's book, *Islam Under the Arab Rule*.

He writes that the first time the Holy Prophet<sup>sa</sup> was given ill treatment:

‘Let there be no violence in religion,’ had then been one of the maxims he had laid down... But the intoxication of success [God Forbid] had long ago stilled the voice of his better self. ...Leaving as his last legacy a mandate of universal war, irresistibly recalls, by force of contrast, the parting words to his disciples of another religious teacher, that they should go forth and preach a gospel of peace to all nations. Nor less striking in their contrast is the response to either

mandate;—the Arab, with the Koran in one hand and the sword in the other, spreading his creed among the glare of burning cities, and the shrieks of violated homes... (Robert Durie Osborn, *Islam Under the Arab Rule*, (London: Longmans, Green and Co, 1876), p. 54)

What an unholy and terrible concept of the victory of Islam, which is being presented by an Orientalist enemy of Islam. The same concept is being presented by Maulavī Maudūdī after apparently wrapping it up in a silken cloth:

The Messenger of God (may peace be upon him) kept on inviting Arabia unto Islam for thirteen years. He used every possible manner of making them understand. He presented strong arguments, manifest proofs, warmed their hearts with the lucidity of his tongue and thoughts, showed mind boggling miracles from God, presented the best example of his life and traits, and did not leave any stone unturned that could be conducive to the manifestation of truth and veracity. But the Prophet's people refused to accept him, despite the fact that his veracity was shining like the sun. The truth had clearly been manifested in front of them. They had seen it with their own eyes that the direction in which their guide was calling was the straight path. Despite this, the only thing that was getting in their way was the fact they were not prepared to give up these pleasantries, which were available to them in their unbridled life of disbelief. But



after the failure of sermonizing and admonishing...

(*al-Jihad fil Islam*, 3rd edn, 1962, p. 141–142)

Maudūdī is saying that God forbid the Holy Prophet<sup>sa</sup> had failed in his sermonising and admonishing. What an ignorant, terrible, and appalling statement that comes from the pen of Maulavī Maudūdī. He does not fear. Please, listen to this and then listen to the voice of the Holy Qur'an, as Allah the Almighty tells the Holy Prophet Muḥammad<sup>sa</sup>:<sup>10</sup>

كَذَّبُوا إِنْ تَفَعَّتِ الزُّكْرَىٰ

O Muḥammad! Keep admonishing because your admonition will not fail. For you have a lovely style, and your advice has a power that cannot fail. If someone does not believe despite your admonition, you are not permitted to use force.

It was also said:<sup>11</sup>

...إِنَّمَا أَنْتَ مُذَكِّرٌ  
لَسْتَ عَلَيْهِمْ بِمُضَيِّطٍ  
إِلَّا مَنْ تَوَلَّىٰ وَكَفَرَ  
فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ

...for thou art but an admonisher; Thou hast no authority to compel them. But whoever turns away and disbelieves, Allah will punish him with the greatest punishment.

10. (*al-A'la*, 87:10)

11. (*al-Ghāshiyah*, 88:22–25)

In these verses Allah the Almighty says to the Holy Prophet<sup>sa</sup>: Your admonishing has beauty, love and sweetness and your talk is heartwarming. They will definitely make an impact. But if an unfortunate one turns away, you are not permitted to use force. You are only an admonisher not a keeper over these people.<sup>12</sup>

إِلَّا مَنْ تَوَلَّى وَكَفَرَ

And if someone then disbelieves, Allah will punish him. This is the Word of God, compared with the words of Maudūdī who is saying that, ‘when the failure of admonishing...’ It grieves my heart to quote the rest of this sentence.

But after the failure of admonishing, when the Caller to Islam took the sword in his hand and said, ‘Beware! All kinds of distinctions, and blood, and wealth, unto which you were called are under my feet today.’ (*al-Jihad fil Islām*, 3rd edn, 1962, p. 141–142)

Do you know when the Holy Prophet<sup>sa</sup> made the quoted declaration? This is his last sermon. See how things have been distorted. It is not possible that a scholar of religion would not know when this declaration was made, and to what times he is trying to apply it.

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12. (*al-Ghāshiyah*, 88:24)

...making this declaration he ended all distinctions of birth. He broke all the idols of false honour and respect. He established an organised and strong rule in the land. By forcefully implementing social regulations, he checked the freedom of evil and sin, under whose influence they were getting intoxicated. And he created that peaceful atmosphere that is always necessary for the moral traits and the development of the goodness of man. (*Ibid.*, p. 142)

The same thing is expressed by Osborn as 'preaching amidst the painful cries of widows and orphans.' The people who are crying do fall to sleep. This thing is called contentment (peace) by Maudūdī Ṣāḥib, as if there is no opposing voice anymore. Maudūdī Ṣāḥib continues:

Then the rust of evil and mischief slowly left the hearts, the evil elements left their traits by themselves, and the impurities of their souls were eventually removed. (*Ibid.*)

### **More Misconceptions of Jihad**

When according to Maudūdī Ṣāḥib, the power of purification, admonishing, exhortation, and prayers all completely failed (God forbid), the sword was swung and it achieved everything.

And not only this that after the veil was removed from the eyes, the light of truth became apparent.... (*Ibid.*)

Which veil? In this respect, the Holy Qur'an says:<sup>13</sup>

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ  
غِشَاوًا...<sup>14</sup>

Allah has set a seal on their hearts and their ears, and over their eyes is a covering...<sup>14</sup>

...سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ  
لَا يُؤْمِنُونَ

...it is equal to them whether you warn them or warn them not—they will not believe.

The picture described in the verse: 'the same unto them' is being painted. God says that the veils of evil and oppression cannot be cut; but Maudūdī Ṣāhib says that those veils were torn when the sword was swung. The quotation from Maudūdī Ṣāhib continues:

In fact, neither their stubbornness nor their arrogance which stopped a person from bowing in front of the manifestation of truth, was left. Like Arabia, the other countries also accepted Islam with such speed that within a hundred years a quarter of the world became Muslim. And the cause of this, too, was the fact that the sword of Islam had torn the veils that were covering their hearts. (*al-Jihad fil Islām*, p. 137–138)

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13. (*al-Baqarah*, 2:8)

14. (*al-Baqarah*, 2:7)

## **The Revolution Brought by the Prayers of the Holy Prophet<sup>sa</sup>**

Such writing can only belong to a person who is completely ignorant of history. Every word of this declaration is being denied by every Muslim in Indonesia. Every word of this declaration is being denied by the four provinces of China, which have largely become Muslim. The sword of Islam reached neither Indonesia, nor Malaysia, nor China. Their children, their women, and their elderly are all denying this declaration of Maudūdī Ṣāhib. They are saying: 'it was not Muḥammad's<sup>sa</sup> sword, but his beauty that has endeared him to us; and it is his excellence and spiritual power that have won our hearts.' How was this change brought? Which *jihad* was this as a result of which the Holy Prophet<sup>sa</sup> was given such victory? In this respect, the Promised Messiah<sup>as</sup> states that the revolution brought by the Holy Prophet<sup>sa</sup> appeared as a result of prayers. He writes:

That strange event that took place in the wilderness of Arabia where hundreds of thousands of dead were brought to life in days. And those who had gone astray for generations took on the hue of God. The blind started seeing again, the dumb started uttering words of godly insight, and a revolution took place in the world that no eye had seen before, nor had any ear heard. Do you know what it was? These were the nights of prayers of the one lost in God, which raised such a clamour, and showed such wonderful things

that appeared to be impossible at the hands of this unlettered one<sup>15</sup>. O Allah bless him and grant him peace and grant your favours to him and his progeny. (*Barakatud Du‘ā’*, p. 7)

### **The Fruits of Maudūdiyyat**

Compare this writing of the Promised Messiah<sup>as</sup> with that of Maudūdī Ṣāḥib. There is a clear difference. It is as different as the East is to the West. On one side, it is the spirit of truth and Islam speaking, which manifested itself on the pure heart of the Promised Messiah<sup>as</sup>, issuing pure words from his blessed tongue. It is that voice that showed us the way to the spring of Islam’s domination, watered our thirsty spirits, and introduced us to the everlasting truth. The secret of the Holy Prophet’s<sup>sa</sup> domination, strength, and splendour was hidden in his spiritual power, which rose like a cloud in the form of accepted prayers as it extinguished every fire of opposition that was ignited in the desert of Arabia. It watered the dry and the wet, the land and the sea, and rained such an effusion of life that turned deserts into meadows, wildernesses into gardens, and revived the land that was dead.

On the one hand is the voice of the spirit of truth and Islam, and on the other is the spirit of Maudūdiyyat that

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15. Reference is to the Holy Prophet Muḥammad<sup>sa</sup> who never learned to read and write.

unleashes sights of oppression and barbarity. After studying the religion, the outcome of his years of efforts is simply these words that: '...after the failure of admonition and exhortation...' Is this voice of one who understands Prophethood? No! Not at all! Don't call it a voice that understands Prophethood. This voice is akin to the voice of Islam's enemies. It is the same voice that used to run like fire in Major Osborns blood. It is the same evil fire that kept thousands of opponents of Islam roasting in the fire of envy. I tremble after reading this writing. My body feels like it is burning in fire. These are not words but merciless stones. These are not statements, but evil sharpened scalpels, which cleave through the hearts of every lover of the Prophet<sup>sa</sup>. These wounds are deep, painful, and tormenting. Is this voice that we are hearing familiar with the concept of Prophethood? No! No! These sayings of Major Osborns and Reverend 'Imād-ud-Dīn bleed the hearts of Muslims. For God's sake, don't call it the spirit of Islam. Call it the spirit of Maudūdiyyat. Shame on them who call it the spirit of Islam.

How enlightened is the concept of Islam's domination and of *jihad* that has been explained by the Promised Messiah<sup>as</sup>. And in contrast, what a shrouded set of poisonous words that are hidden beneath thousands of veils. They cannot hide their poison under the covers. Their scalpels are still tearing their veils and attacking our hearts.

### **Maudūdī's Concept of Jihad Far Removed From Islam**

These are the statements that make the deadliest accusations against Islam and the Holy Prophet<sup>sa</sup>. How can we accept such a concept of *jihad*? This concept is worthy of destruction and rejection. Such a concept can never be attributed, even for an instant, to our master and leader, Muḥammad<sup>sa</sup> the Chosen One. We will never be prepared to accept the Maudūdī concept of *jihad* in any form. Thus, you see the condition of these scholars, and your heart begins to tremble. These people make terrible attacks upon sacred people from God in the name of Islam, while being completely ignorant of its spirit. They change their tunes according to the times, but they have no fear of what they are saying and doing.

Whenever the Muslim world suffered adversity, who was there to stand in the first ranks and take the suffering of Islam to heart? Were they Aḥmadī Muslims or the scholars who have been trying to deceive the Muslims as they do today?

Since considerable time has passed in the explanation of these allegations, I will, *inshā'Allah*, continue this subject in the next sermon.